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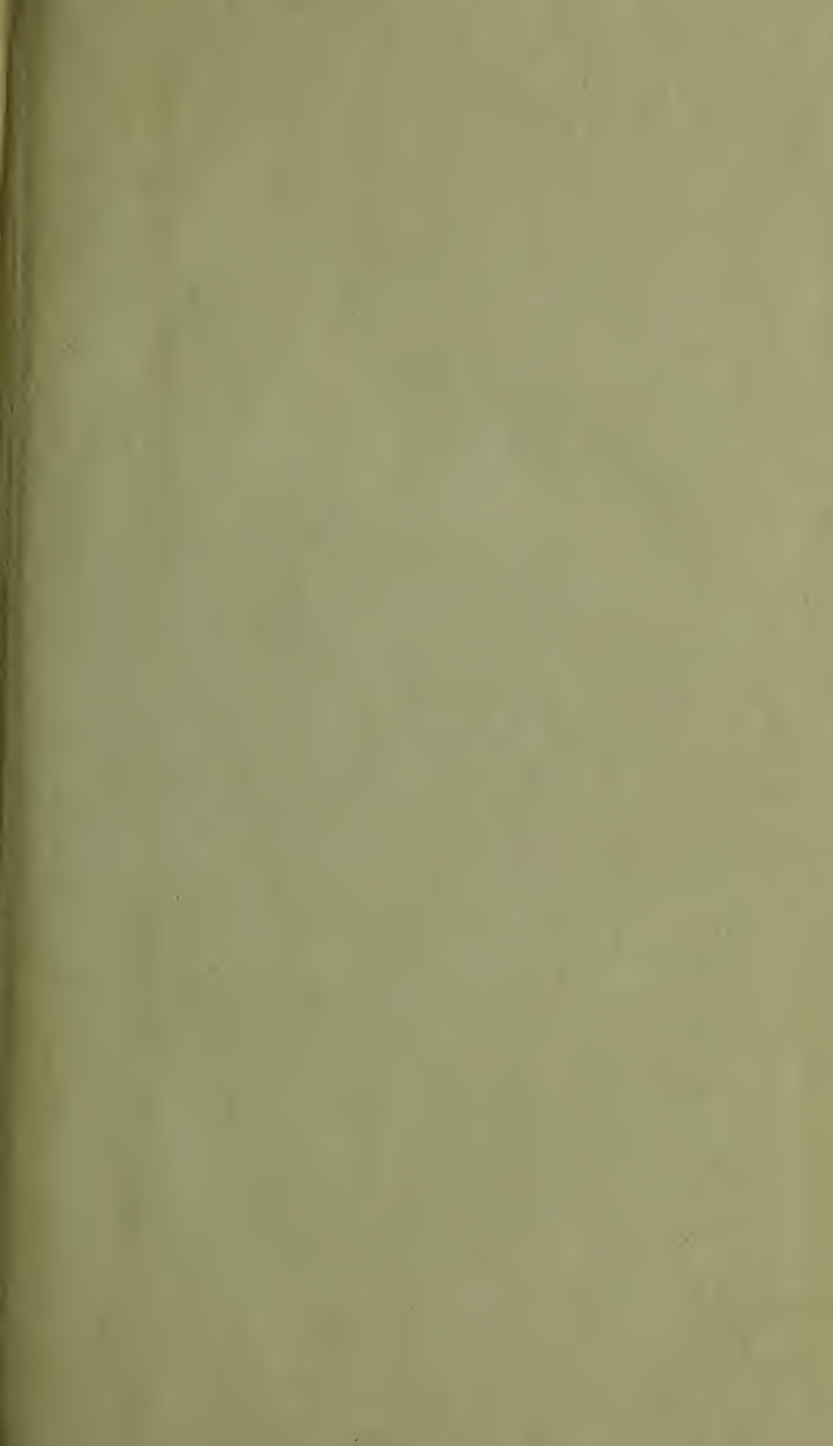
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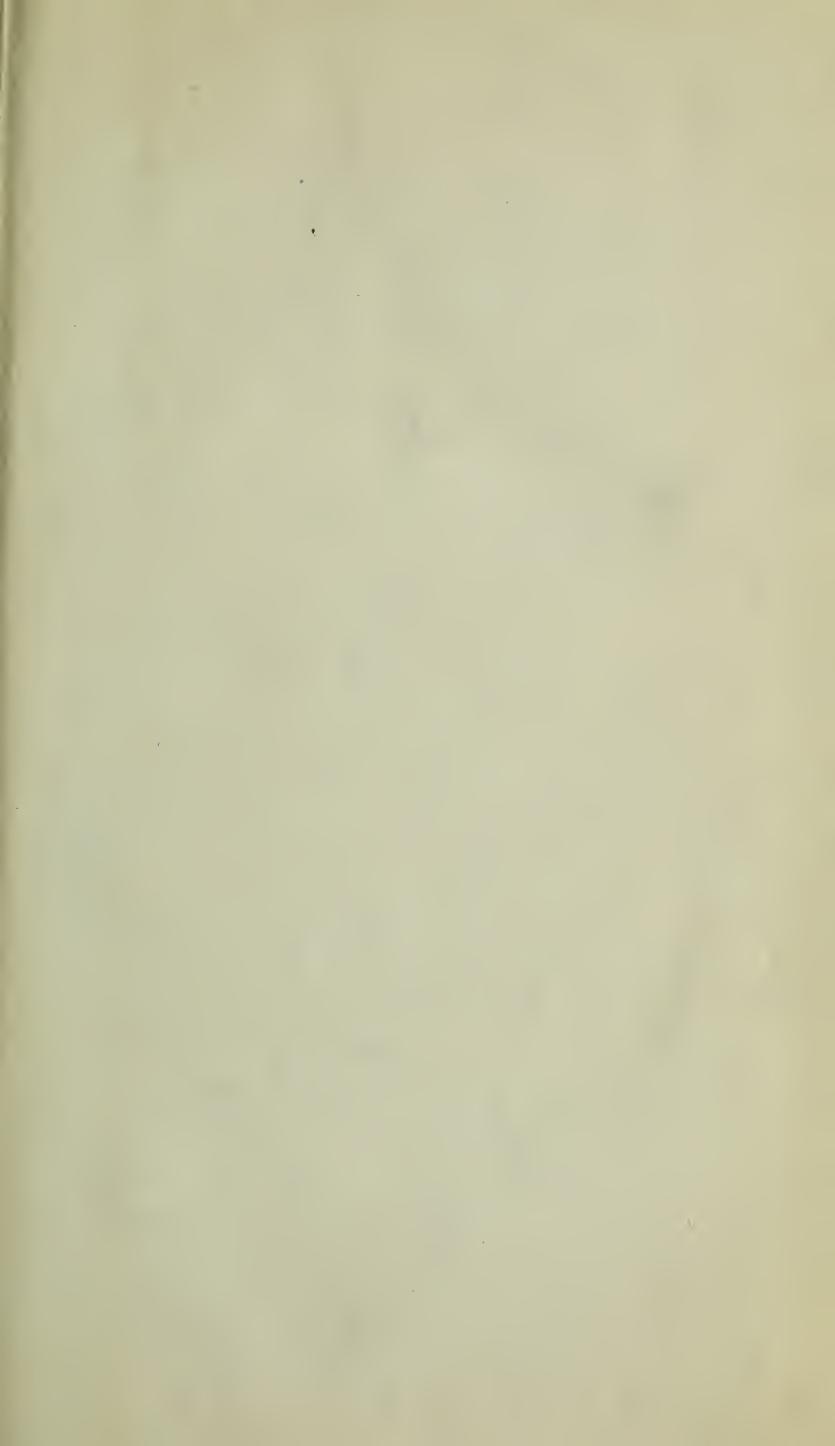
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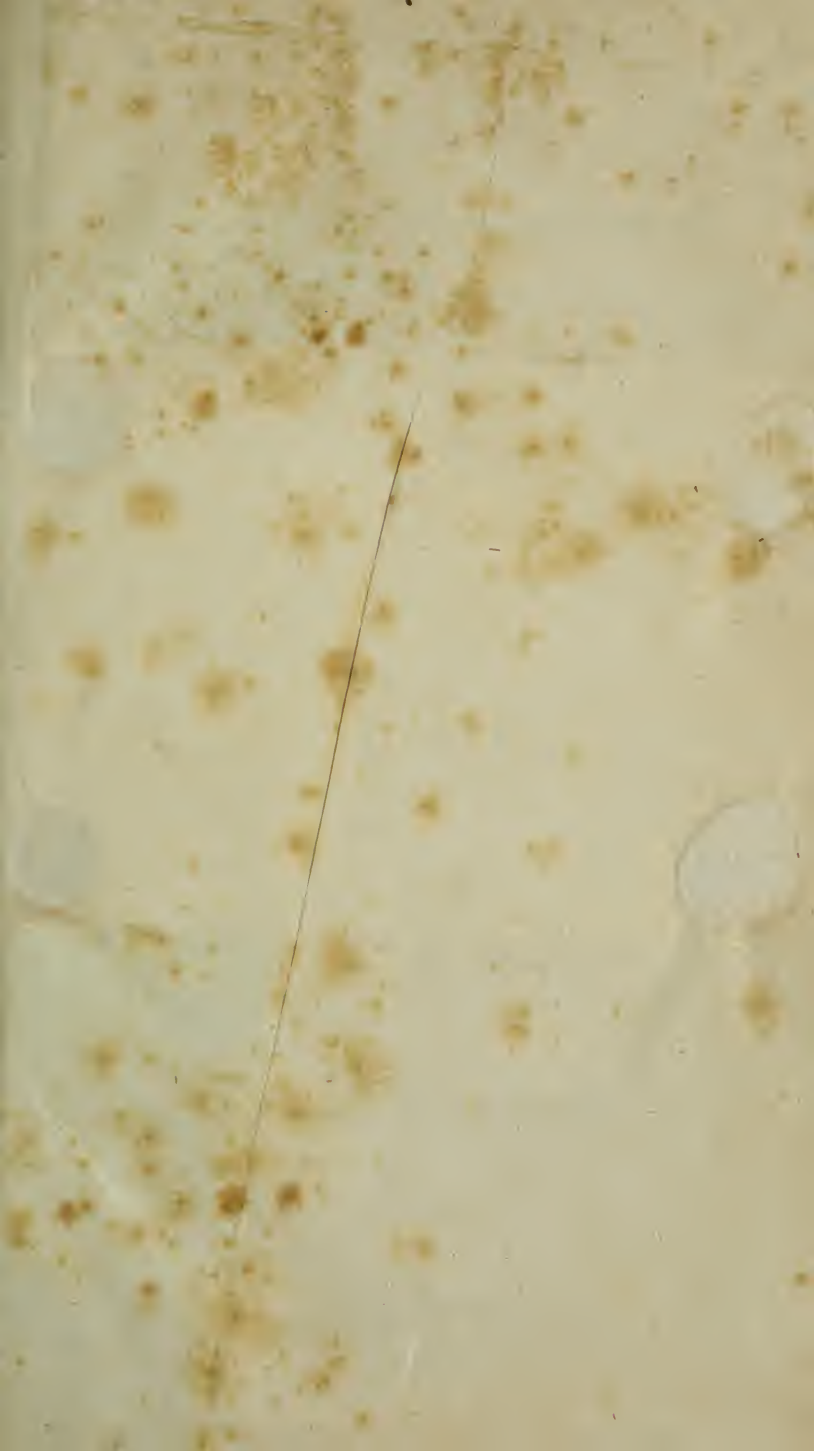
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Katherine F. Coman











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ADVOCATE OF PEACE,

AND UNIVERSAL BROTHERHOOD.

VOL. I.

MAY, 1846.

No. V.

THE SEA FIGHT.

BY REV. E. DAVIS.

NOTE. The naval battle between the United States, Com. Decatur, and the Macedonian, Capt. Cardon, was fought on a beautiful Sabbath morning in Oct 1812. The battle was obstinate and bloody, but resulted, according to the sanctified language of war, in "a splendid victory" on the side of the United States.

The clear blue heavens were bent above,
The light waves danced below,
Where a war-ship sternly, proudly flung
Defiance at her foe.

That foe as proudly, sternly hurled
The murderous challenge back,
And swept, like lightning, to the charge,
Upon her gleaming track.

And shameless, on each vessel's deck,
A priest kneels down to pray
That God will wing their bolts with death,
And speed them on their way.

See ! see ! war's vivid lightnings flash,
His deep, hoarse thunders roll,
While curses loud are vollied forth,
And hate knows no control,

And mortal cries of agony—
The stifled, dying prayer,
And bitter tears, and groans, and blood,
Are all commingled there.

'Tis done. The storm of iron hail
Sweeps their broad decks no more;
Cleaved, throbbing human hearts have ceased,
Their fountains warm to pour.

Those mighty ships, that, giant-like,
The mountain waves could leap,
Like thunder-riven sepulchres,
Lie helpless on the deep.

And this is glory ! Far and wide,
 Fame's echoing trump is heard ;
 And lo ! with fevered, frenzied joy,
 A nation's pulse is stirred :

And e'en the very church of Christ
 Takes up the hateful cry,
 And shouts her praise for victory,
 Up to the peaceful sky.

Nor she alone ;—through all their deeps,
 The fiery hosts of hell
 Howl peans to the GOD OF WAR,
 Whose work they love so well.

NOAH WORCESTER.

BY WALTER CHANNING, M. D.

The readers of the *Advocate* cannot but be grateful to its Editor, for the beautiful print of this early and late friend of Peace, which stands at the head of the last number, and those who are not subscribers would at once become so, could they but look upon that beautiful face. The spirit of Peace, the dove from heaven, has found its home there, and you see that it will never be scared away. What so firm, what so immovable as this principle of Peace ! It is the victory over self, over the brutal, over the satanic. It is the conqueror over the world of the human heart. It says to it, and to him who has it, "be of good cheer, you have overcome the world." But not only is the reign of Peace, when perfect, an established monarchy ; it is full of gentleness in its mighty rule. It is the wisdom from above. It is the placable, the loving Jesus ! It is the divine manifested in the human. It is the spiritual illumining the corporeal. It is noble because it is just. It gives true nobility, true grandeur to the countenance ; as it invests the soul with genuine nobility. See it as it lives, faintly, indeed, but truly, in that transcript of the face of our friend. You see that such a man was just, as well as merciful. You see that his great reason, his infinite conscience, gave in subjection to him the poor, the infirm, the uncertain, and replaced them all by that silent, loving energy, which has place in the agencies, the unerring agencies of the universe of God ! Who would not give in his willing, his cheerful adhesion to a principle which can transform a man into an angel of light ? Which in its rapturous power can fill the soul with love, and recognise in man the child of a heavenly Father, the disciple of his Son, the heir of an heavenly inheritance !

The cause of Peace is the cause of God. Those who make or preserve it are his *children*. What an adoption! And upon how noble a principle! Would that men would understand the whole meaning of that scripture which teaches that doctrine. For what is its converse? What is war? It is separation from God. It is the denial and the destruction too of the paternal relation with the infinite Father. It drives men, it takes them, out of their Father's house. Does it not take from them his love? Dreadful is the thought which thus lies in close approximation to, if not in the fact of, this moral aberration from the Divine. Do men feel this in its terrible force and truth? Does the temporary government of this country understand what is its responsibility when it makes public preparation for that which separates the child from his Father, the man from his God! What infinite woes are denounced upon him who taketh the sword? How terrible that bereavement which war makes! It is an open grave for him who in the fullest health might live for the service and love of God and of man. It is the winding sheet of thousands who die out of the ordinary appointment of God, and compared to which the approaches of death in all other forms are merciful. When will be that time when the reign of individual and of world-wide love shall take the place of this personal and universal hate? When will government and people resting on christianity, as the exponent of all humanity, be the acknowledged element of all that is noble in enterprise, grand in accomplishment,—worthy of the hearty honor of man, and sure of the approbation of God! What grander, what more noble, what more deserving infinite reverence and love, than the manifestation of divine principles in human word and in human act? Peace is the complement of them all. It is their sole condition; it forms their very self.

Let us give to this great cause our hearts, our minds, our lives. Let us look with love and with holy awe upon the speaking memorials of those who have been its fast friends in their lives, and in whose death its power had perfect place. See it living in Wilberforce, and in Clarkson, abroad,—in Worcester, in Ladd,—in Tuckerman and in Ware at home. Apostles of peace! who does not honor you in remembrance of your heroic lives,—in the conquest you made over the evil in yourselves, and in the world? Visit us from the mansions of Peace which are now yours, and in smiles, and in great speech, bid us, too, to be of good cheer. We feel that we are ever in the presence of the Infinite. Are we not still the companions of his glorified children! we would live here on the earth, God's earth, as if in heaven. We would pray for its sanctification, its redemption, its present, its everlasting Peace!

"IN TIME OF PEACE PREPARE FOR WAR."

BY THE EDITOR.

Few maxims, human or divine, have commanded such veneration of Christian Governments, as the one that heads this article. To such an extent have Great Britain, France, and the United States followed the teachings of this doubtful proverb, that their preparations for war in time of peace, cost more than the entire profits of their united commerce. As the venerable name of Washington is made to father this maxim, let us refer to him as the true expounder of it, during his administration. Let us see how he "prepared for war in time of peace." When that illustrious man acceded to the Presidency, the country had just emerged from a long, wasting war. The age was warlike, and the moral power of commerce, and of international intercourse facilitated by steam, had hardly come to be felt as a ligament of brotherhood between nations. The democratic principle had hardly been acknowledged as a fixed fact in human government; and was never more exposed to be crushed out of existence, under the heel of European despotism, than during the first years of American independence. The people were peeled and few, and scattered over a vast territory. They numbered scarcely four millions, young and old, bond and free. Powerful tribes of disaffected Indians surrounded the republic with a *cordon* of dangerous foes. If military defences render a nation secure from foreign invasion: or if a nation is most exposed when least able or prepared to resist a foe, then at no period of our national existence should there have been greater preparations for war in time of peace, than during the administration of Washington. And we may assume that none could have been more deeply impressed with the importance of such preparations, than he and his compatriots of the Revolution. Nor can we suppose they withheld a dollar in their expenditures for this purpose, from any reluctance of the people to vote adequate defences for their country. We have no reason to believe that the Government under him would have appropriated a larger sum to the Army and Navy, if its revenue equalled that of the present time. How did he "prepare for war in time of peace," so precarious? During the eight years of his administration, and while surrounded by perils which have long since ceased to exist, the whole amount appropriated to the Military and Naval Establishments, was \$10,925,470. This sum, in his view, met all the necessities of preparing for war in time of peace. He asked no more to put the country in an attitude of defence, at a time when it was most exposed to invasion, if the principle be true, that a nation is most exposed when least able to resist.

Now let us turn to another chapter of our national history, and see how this maxim, attributed to Washington, has been carried out. During the eight years ending with 1843, a period of profound peace in the civilized world, this Government expended \$163,336,717 on the Military and Naval Establishments!!! Taking the average population of the country during these eight years, it must have been nearly 16,000,000—four times the number of the people under Washington's administration. Can his example, then, sustain the present course of this Government in preparing for war in time of peace? Is a rapidly increasing population an element of weakness; or is a country more exposed to invasion in proportion as the number of its men and means for defence increases? It would seem so from the course of our Government; for while the population of the country has multiplied itself by *four*, the appropriations for their defence have been multiplied by *sixteen*!—thus \$10,000,000 for a population of four millions, and \$160,000,000 for a population of sixteen millions, during a period of eight years. At this ratio, when the people of this country shall number sixty-four millions, then the appropriations for their defence, for eight years, will amount to \$2560,000,000!!! Is it not time for the people to think of these things? E. B.

ON THE EDUCATION OF CHILDREN FOR WAR.

BY J. F. ERVING, M. D.

I apprehend that there is a radical defect in the education of children in respect to the subject of *Peace* and *War*. I mean Common School Education. We as individuals may advocate the cause of Universal peace. We may deprecate War, as the greatest calamity which can befall a nation, as well as being heinously wicked. We may denounce the policy of the heavy expenditures, which this nation annually makes, to foster and support a system which has drenched this Earth with human blood, and which has ragged and scourged the human family to an extent, which the most malignant, and indeed every pestilence recorded on the page of history, can scarcely be considered as parallel; and yet we permit principles to be infused into the minds of our children, in their common school education, which go directly to foster and nurture the spirit of *War*.

This fact may seem incredible, but I shall endeavor (though feebly it may be,) to sustain the position here assumed. I do it for the purpose of directing attention to this subject, in order that a change in the re-

spect to which I shall presently allude, in the common school education of children may be introduced.

I think that all will agree with me, that in the mental training of children, if we wish to increase or develop a certain faculty of the mind, we may do so by presenting to the mind ideas or sentiments congenial to that faculty, in as interesting and attractive a form as we can; while, at the same time, we withhold those of an opposite character, or at most permitting the mind to receive them only in their most repulsive aspect; in other words retarding an opposite developement. The mind of youth is of such a plastic nature as to be susceptible of a great degree of cultivation, of change, if the discipline is applied early, before the character is irretrievably fixed—

“Just as the twig is bent, the tree’s inclined.”

If we wish to instil the principles of Peace into the minds of children, we must present them in their most attractive forms—dwell upon the pleasure, the loveliness of peace and harmony, not only among kindred and friends, but among nations and mankind at large,—of cultivating a kind, a conciliatory and forgiving disposition, for any real or imaginary wrongs, which we may receive at the hands of others,—and also by diverting their attention from the “pomp and circumstance of war.” When the subject of war is presented to their minds, let it be in its true light which of course is a most repulsive aspect. Let them see thousands—yea, millions of human beings, like themselves, possessed of immortal spirits which are to live forever, either in bliss or woe, and who one day are to stand before the bar of the Eternal Judge, then and there to receive their final destiny—mown down on the battle field, their bodies weltering in the purple gore, which drenches with a crimson flood this fair Earth. Let them see the mangled limbs,—the ghastly wounds,—the bleeding corpses. Let them hear the groans, the wailings of anguish and woe, as they ascend to Heaven from the lips of the victims of the insatiable monster *War*.

But is this the way that the subject is presented to children! I apprehend not. Few if any children attend lectures or addresses on the subject of Peace, which are occasionally delivered to the public, and are calculated more generally for adults than children. Few have access to, or peruse the newspapers and journals devoted to this subject; but almost all attend common schools, especially the children of New England, and they are furnished with the elementary books of education. Do these inculcate the principles of Peace or War? In Mitchell’s *School Geography*, a popular work, and one that is extensively used in the common schools of New England, out of forty-six pictures illustrative of the Geography of the United States, thirteen are battles scenes or pictures of a warlike charac-

ter. What is the legitimate effect of presenting so much war to the minds of children! Is it not to fill them with a thirst for martial glory? At least it attracts their attention to the "pomp and circumstance of war."—These are so presented that instead of creating in their minds a disgust for war, they are calculated to fascinate and charm. I do not directly condemn the book alluded to, but wish to call attention to the fact. I suppose the author, like most other authors, wishing to make their productions popular, endeavor to render them attractive.

Such being the case with Geography, what is the character of History—elementary History, written expressly for the young and used in common schools! We all know that they are but accounts of battles, wars, and bloodshed. These events are singled out in history to the neglect and exclusion of almost every other fact, and dressed up in the most attractive garb, and thus presented to the susceptible minds of children in a manner that cannot fail to create in them a thirst for martial glory, and familiarize them with scenes of bloodshed, carnage, and rapine, which viewed in any other light, would make them recoil and shudder at the bare suggestion. Where such ideas, when presented to the youthful mind, do not have the effect alluded to at once, (for all minds are not alike, an idea or sentiment will be readily imbibed by one mind, which another instinctively recoils from,) yet by the daily study of them they finally produce these effects.

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Another grand influence which is thrown in the way of children and youth, and which tends much to the formation of their characters, and is in fact but a branch of education, are the popular tales and poetry contained in the fashionable magazines and periodicals of the day. How large a share of these are battle scenes—skirmishes, stratagems, exploits of danger, and "hair-breadth 'scapes" from a hostile foe, all of which are done up in the most fascinating and alluring style,—all of which are devoured with a greedy avidity, which no precept of morality, religion or brotherly love has ever been able to command and which goes directly to create in the minds of youth a thirst, an ardent longing for martial glory and for deeds of renown!

If a "*Tale of the Revolution*," is told, nine cases out of ten, it is a tale of blood—of battle—of military glory. I am not disposed to detract one iota from the glory and honor of the heroes of that noble achievement. I rejoice in the fact that Revolutionary blood runs in my veins, but I do

not deem it necessary in order to impress upon the minds of our children the cost of that priceless boon, inherited from our ancestors, that they should be told only of the achievements of battle. Nor am I disposed to banish Geography and History from our common schools, but would that our children should be made more familiar with both branches of study. Let the Geography give an exact description of our country—of all countries, and where it is embellished let the embellishments be of a character that will illustrate the beauty—the loveliness of peace and universal brotherhood. Let the Historian faithfully record the events of past time—dwell upon the happiness and prosperity of nations when at peace, and when war is introduced, as it necessarily must be, let it be in its true light,—its true character, which will *not* be such as will charm like the serpent with its glowing colors before it strikes its deadly poisonous blow.

THE IMPIETY OF THE MILITARY.

BY REV. SAMUEL J. MAY.

There is no assumption on earth, which so boldly sets itself up above God, as the assumption of military commanders. They require of those who have submitted themselves, or who have been subjected by force to their authority—they require of them implicit obedience. Safer is it for a soldier to disobey all the laws of God, than to disregard the commands of the military chieftain. No soldier is allowed to have a will or a conscience of his own. He must do what he is ordered to do, whether he thinks it right or wrong. No trait of character would be more troublesome to a soldier, or more likely to hinder his rise in the profession, than a tender conscience, that impelled him to scrutinize the commands of his superiors. And yet how many of those commands contravene the commandments of God. “Thou shalt not kill,” saith the Most High; but murder is the specific work of soldiers, to which if they go not voluntarily, they are spurred by the bayonet. “Recompense to no man evil for evil,” “avenge not yourselves.” But the very object of an army is to make reprisals upon an offending party,—to take such vengeance for real or supposed injuries, that they shall not be respected. “If thine enemy hunger feed him; if he thirst give him drink.”—But says the military law of our country, if you do so—if you comfort an enemy—you shall be adjudged guilty of high treason, and punished accordingly.

Such is the training, by which men are converted into soldiers. Such is the machinery by which masses of human beings are compacted into

a great instrument of war, and wielded to accomplish its purpose, the destruction of human life, and scattering of ruin and desolation over a land at the will of those daring mortals, by whom the dread instrument is directed.

He who voluntarily enlists in an army, sells himself—body and soul—to be clothed and fed and sheltered and transported and used and abused just as others may see fit. He consents to be a slave, during the term of his enlistment—at the expiration of which, there is danger, he will be fit for nothing else. “The slavery of the soldier,” said Dr. Franklin, “is worse than the slavery of the negro.” He who is compelled by the law of his country to enter the army or navy, is violently reduced to this state of bondage.

Since I have thought so much as I have done on war—I cannot see a man rigged out in the livery of our army, but I say to him in my heart—you are doomed, my brother,—a victim to be crushed, mentally and morally, if not bodily, under the car of our Juggernaut. And the music of the military bands sounds in my ear like the noises that are made on various instruments, at the worship of the pagan idols, to drown the shrieks of the human sacrifices.

Syracuse, N. Y.

WILLIAM PENN.

BY P. S. DUPONCEAU, L. L. D.

William Penn stands first among the lawgivers whose names and deeds are recorded in history, Shall we compare with him Lycurgus, Solon, Romulus, those founders of military commonwealths, who organized their citizens in dreadful array against the rest of their species, taught them to consider their fellow men as barbarians, and themselves as alone worthy to rule over the earth? What benefit did mankind derive from their boasted institutions? Interrogate the shades of those who fell in the mighty contests between Athens and Lacedæmon, between Carthage and Rome, and between Rome and the rest of the universe. But see our William Penn, with weaponless hands, sitting down peaceably with his followers in the midst of savage nations, whose only occupation was shedding the blood of their fellow-men, disarming them by his justice, and teaching them, for the first time, to view a stranger without distrust. See them bury their tomahawks in his presence, so deep that man shall never be able to find them again. See them under the shade of the thick groves of Coaquannock extend the bright chain of friendship, and solemnly promise to preserve it as long as the sun and moon shall endure. See him then with his companions establishing his commonwealth on the sole

basis of religion, morality, and universal love, and adopting, as the fundamental maxim of his government, the rule handed down to us from Heaven, "Glory to God on high, and on earth peace, and good will to men."

Here was a spectacle for the potentates of the earth to look upon, an example for them to imitate. But the potentates of the earth did not see, or if they saw, they turned away their eyes from the sight; they did not hear, or if they heard, they shut their ears against the voice which called out to them from the wilderness,

Discite justitiam moniti, et non temnere Divos.

The character of William Penn alone sheds a never-fading lustre upon our history. No other state in this union can boast of such an illustrious founder; none began their social career under auspices so honorable to humanity. Every trait of the life of that great man, every fact and anecdote of those golden times, will be sought for by our descendants with avidity, and will furnish many an interesting subject for the fancy of the novelist, and the enthusiasm of the poet.

UNIVERSAL BROTHERHOOD.

We propose to fill this department of the Advocate with the correspondence of the friends of peace on both sides of the Atlantic. The interchange of friendly communications is one of the strongest elements of peace and amity between the two nations; and we hope that every vessel that arrives from, or leaves for, an English port, will bear to old and new made friends thousands of these messages of good will. Every letter received and answered, breathing this spirit, is worth more for the security of each country against war, than a "regiment of horse," as Corporal Trim would say. It is a blessed thing for the world that the Anglo-Saxon race, however scattered over the earth, speak now and will speak forever one language. This circumstance in itself devolves upon them the duty to lead the way in fraternizing the whole family of man. That the niggard idea of "natural enmity" might be perpetuated between the French and English, is nothing surprising, when not one in a hundred of them can either read or write each other's language. But the thought of war between Englishmen and Americans, is at war itself with all the social affinities that nature can create between two countries. So much importance to the well-being of the two nations do we attach to this friendly correspondence, that scarcely any item of news, connected with the arrival or departure of the ocean steamers, interests us more than the number of letters carried out or brought back. For whether they appertain to mercenary commerce, or the "foreign exchanges" of humanity and christian friendship, they are not only hostages, but emissaries for peace and good will. Let there be proclaimed *free trade* and friendship's rights in this matter of international correspondence, until we shall have a daily arrival from, and departure for, Old England, of a mail-packet, freighted with fifty thousand letters, filling the British Realm with American mind.

We have been constrained, with some reluctance, to give in this department communications somewhat personal to ourself. Nothing but our interest in the cause of peace could induce us to do this thing. We have thought that this cause might be advanced in this country by a free correspondence with its friends abroad. Consequently we send about half a dozen letters by every steamer to friends of peace in England. The communications we receive in reply contain much that is interesting to the cause here; but as they

are addressed personally to ourself, they abound in personal allusions which we cannot entirely suppress; although we scarcely ever publish a letter entire, but extract the least personal part. The printed "Letter of Juniper Hedgehog," written by Punch himself, *alias*, Douglass Jerrold, was first published in his Shilling Magazine. It so completely answers the "Bible argument" for territorial aggrandizement and conquest by Christian swords, that we comply with the urgent request of some of the friends of peace in both countries, and publish it both in the Advocate and in the Bond of Brotherhood.

From "Douglass Jerrold's Shilling Magazine, April 1846."

LETTER FROM JUNIPER HEDGEHOG,

TO ELIHU BURRITT, BLACKSMITH, OF WORCESTER, UNITED STATES OF AMERICA.

FRIEND BURRITT,—Whether it was one of your Manchester friends, or whether, indeed, it was nothing less than a dove from your own American woods that dropt one of your *Olive Leaves* in my cab,—I won't stop to consider. It's enough that I've read the *Leaf* again and again, and can't help thanking you for it. Can't help admiring how that you, "a poor man not worth a dollar in the world," as you say of yourself, should be scattering thousands and thousands of these healing *Leaves* about America—*Leaves* in their meaning and intention worth all the laurels that ever grew out of dead men's graves, made so foul and rank with dead men's blood.

Your *Leaf* fell into my hands just after I'd read Mr. Adams's speech in Congress, where he stands upon the Bible for his right to Oregon, and would cut throats according to his notion of Genesis! Foolish old gentleman! he can't have many years' mortal breath in him, and therefore it *is* sad to see him puffing and puffing to blow the embers of war into a blaze—to see him, as I may say, ramming down murderous bullets, and wadding muskets with leaves from the Bible! But there's a sort of religion that would sharpen the sword itself on the stone tables of Moses.

However, this is an old trick. There's a good many of these pious lovers of gunpowder who, somehow or the other, will insist upon turning up the regimental uniform with pages of the Bible and Testament. To make a man particularly the care of Heaven, they think it only necessary to dress him in red clothes, put a feather in his cap, ball-cartridges in his cartouche-box, and a musket in his hand. And these folks—they've been doing it in the House of Commons only a week or two ago—always give the glory of slaughter to "His ARM that gives all battles!" And so according to these people, the Army of Martyrs should be an army with forty-two pounders and a rocket brigade. Their Christianity is Christianity humbly firing upon one knee. Their incense for the altar is not myrrh and frankincense, but charcoal and saltpetre. Our Sir Robert Harry Inglis, for instance—who in the House of Commons speaks for pious Oxford—he was quite delighted that the Governor-General of India had put so much religion into the bulletin that published the slaughter of nine thousand Sikhs, as they call 'em. They were all killed—according to Sir Robert—not by the cold iron of the English infantry, but by a heavenly host; the bayonet, in truth, did not do the work; no, it was the fiery swords of the angels, and praises were sung to them accordingly.—

And this is the Christianity of the *Gazette*; though I can't find it in the New Testament.

And, poor Mr. Adams makes a very lame case out of Genesis: somehow or the other he reads his Bible upside down; for he declares—

“If our controversy respecting Oregon had been with any other than a Christian nation, *I could not quote from that book*; if we were in dispute with the Chinese about the territory it would be a different question. So it is a different question between us and the savages, who, *if anybody*, have now the rightful occupation of the country; *because they do not believe the BOOK.*”

And because Mr. Adams believes “The Book” and the Red Man does not, he Mr. A. has not scrupled to countenance the wholesale robbery of the Red Man's lands. Thus, either way—it is the custom with some very devout people—Mr. Adams makes profit of his Bible! And thus a war for Oregon would be no other than a Holy War—a war declared upon the strength of sacred texts. Christians would blaze away at one another on the authority of the Scriptures; with, perhaps, to tickle Mr. Adams, “Peace on earth, and good-will to men” painted on American cannon.

And Mr. Adams, friend Elihu, will go to his Bible to settle this matter of disputed land. Now the first dispute of the sort mentioned in “The Book” was arranged, certainly not after the fashion of Mr. Adams: for here's the original “Oregon question” disposed of in Genesis in a manner quite forgotten by the Adams of America:—

“And there was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle, and the Canaanite and Perezite dwelled then in the land.

“And Abram said unto Lot, *Let there be no strife, I pray thee, between me and thee*, and between my herdsmen, and thy herdsmen, *for we be brethren*:

“Is not the whole land before thee? separate thyself I pray thee from me: if thou wilt take the left hand then I will go to the right; or if thou depart to the right hand then I will go to the left.”

And so, Elihu, Gunpowder Adams is answered out of his own Genesis!

But we shall have no fighting for Oregon. Mr. Adams's speech is like one of the wooden cannon mounted for cheapness by the Dutch; it looks warlike and dangerous, but sound it, and there's no true ring of metal in it—it's only wood thickly painted. Besides, your *Olive Leaves*—copied as they are in the American papers, which as you say “enables you to bring the principles of peace before a million of minds every week,”—your *Olive Leaves* must go to cool the glory fever, smacking its lips for blood.

You've been some time known among us Britishers, Elihu, as the “learned blacksmith;” but your *Olive Leaves* are getting for you a still better name. It's a fine thing, no doubt, to get at the heart of a dozen languages and more—as they say you have done—and so be able to make, I may say, a speaking acquaintance with the Greeks and the Romans, and so on; but it's nobler work to have made yourself “the head of the

periodical peace publications" of America, and so to preach quiet and goodness to tens of thousands of men, that otherwise, like bull-dogs, might be patted on to tear one another to pieces.

It's a fine thing to think of you, Elihu Burritt, Blacksmith. To see you, working all day—making your anvil ring again with glorious labor (how I should like just a set of shoes for my mare of your own making), to see you forging anything but swords and bayonets,—and when *that* work is over, to think of you sitting down, with your iron pen in your hand, working away, to weld men's hearts together—to make the chain of peace, as your own Red Men say, between America and England,—and to keep it bright for ever. When I think of this work of yours I'm pretty sure that your true-hearted countryman Longfellow must have had you in his brain, when he painted the picture of *his* blacksmith.

Toiling,—rejoicing,—sorrowing,—
Onward through life he goes,
Each morning sees some task begun,
Each evening sees it close:
Something attempted, something done,
Has earned a night's repose.

Thanks, Thanks to thee, my worthy friend,
For the lesson thou hast taught!
Thus at the flaming forge of life
Our fortunes must be wrought;
Thus on its sounding anvil shaped
Each burning deed and thought!

I especially like your fancy that English Plymouth should write to American Plymouth—Rochester to Rochester—Norwich to Norwich, and so on. As you prettily say, "it would be more like mothers writing to their daughters." You are right too, that "every letter thus interchanged, like a weaver's shuttle, will carry across the ocean a silken ligature to bind two kindred hearts, and through them, two kindred nations." Depend upon it, the thinking masses—for odd as it might seem to some Solomons now in their grave, and I may add, odd as it does seem to some Solomons fast going there,—the masses do begin to think—they are all against the cruelty, the wicked tom-foolery of war. I've just been reading one of their addresses; I think the last. Fine, rousing words are in it, I can tell you; words that strike upon the heart better than fife and beaten sheep's-skin. Just to show you that we, too, have our pacific blacksmiths—our iron-workers who, like Elihu Burritt, think it far better to make hoes and spades than pikes and bayonets, I copy out this little paragraph, addressed as it is to Americans:

"Working men of America, you are, or should be, the pioneers of freedom; such was the mission bequeathed to you by Washington and his great brother patriots. That mission you will best fulfil by perfecting your institutions—*by abolishing the slavery of white and black*—[Ding this into the ears of your countrymen, Master Burritt] wages and the whip—by driving from your legislatures the landlords, usurers, lawyers, soldiers, and other idlers and swindlers; by making the veritable people, the wealth-producers, really 'sovereign,' and thus establishing a real, instead of a nominal, Republic. War will not aid, but will prevent you accomplishing these reforms."

And to crown all, you'll have to sow wheat for us, instead of making gunpowder. Already you have sent maize into the stomachs of the Irish, —and this is better, isn't it, more profitable too, than riddling them with bullets?

And this morning I read in one of the papers a long account of the pleasant dishes made out of Indian corn, and how they were mightily relished in Scotland; a professor—whose name I forget—having written and lectured on the best way of dressing the grain. More pleasant reading this, of stomachs comforted and bellies filled by American grain—than throats cut and bodies slashed by American steel. Such a gazette of the kitchen is better than twenty gazettes of the War-office. If we must have war, let it be the new war of prices—the buying cheap and selling dear; and so no more at present from your friend and admirer,

JUNIPER HEDGEHOG.

EXTRACT OF A LETTER FROM OXFORD, ENGLAND.

MR. ELIHU BURRITT:

DEAR SIR:—* * * * I am sorry to say that the cause of peace has made but little progress in this city; perhaps as little as at any place in England; many influences are here opposed to it, but I rejoice that it is making more rapid progress in other places. Since God has made of one blood all nations to dwell upon the face of the earth, it is high time peace principles did prevail, and that men of divers nations began to look upon each other as brethren, instead of killing each other and making the Apocalyptic Harlot drunken with the blood of their slain. "By her sorceries are all nations deceived; in her was found, the Scripture saith, the blood of prophets and of saints and of *all* that were slain upon the earth." (Rev. 18 ch. 23, 24.) I have often been struck with the expressions contained in these verses, and other portions of this and the preceding chapter, and find a difficulty in limiting them (as most commentators do,) to any particular system of civil and ecclesiastical polity. They must, I think, be applicable to something by which *all* ever have been, and still continue to be deceived, (although they may have cast off, or never have been subject to the thralldom of Rome:) and which may be briefly comprehended in the word *lust*, the corruption or perversion of, and antipodes to, *love*; for all *war*, *persecution*, *slavery*, and *despotism*, both *secular* and *spiritual*, of which these chapters treat, may be traced to this source. It has, I conceive, been fed or supported by the war spirit, and all these things follow in the train. And have not men uttered blasphemies when they have professed to go to war in the name and cause of

the true God, imputing their conquests to Him ; their real motive having been *lust*, in some disguise or other, either of dominion, ambition, envy, or revenge ; all of which are opposed to His will, for " God is love."

" Let warriors tremble, when they dare
To take thine awful name in vain,
And say that thou, Great God ! wast there,
Strength'ning their arms to kill the slain !"
" That from thy throne thou lookedst down
With joy upon the murderer's blade ;
And cheered them on, to seek renown
By slaughtering men whom thou hast made."
" O ! *Blasphemy* ! most dark—profound,—
Could but an Angel from above
Descend to cast his glance around,
And answer ' No ! ' for ' God is love. ' "

From what I have already written, you will at least perceive that I am one in heart with you upon the subject of *Peace*. I rejoice, therefore, in your " Appeal to the Ministers of Jesus Christ in Great Britain and the United States." May the Holy Spirit send it with power to their hearts, that the watchman of Zion may awake and give their King no rest until he " establish Jerusalem a praise in the earth ;" until " the wolf and the lamb feed together and the leopard lie down with the kid." I have long been of opinion that ministers of the Gospel have been lamentably deficient upon this subject ; many of them, I fear, have shunned to declare the whole counsel of God ; have failed fully to propound the glad mission of eternal peace, and universal brotherhood, and by such means to endeavor to put down all need of armies in the world ; and if they have touched upon it at all, in many cases, I fear, it has not been without compromise to the prevailing opinions in the world with reference to war ; without truckling to expediency, or considering whether it might not on some occasions be lawful for a christian man to draw the sword.

Where the civil sceptre is allowed to rule in spiritual things and the church of God is placed under secular control, we need no wonder at the minister's keeping silence, because the decrees of Cesar with regard to war, are opposed to the commands of Christ, and they cannot serve two masters ; but that those who are out of the trammels of an establishment, and who profess to be Ministers of the *Prince of Peace*, should be silent, upon this momentous question, to me appears to be as great an anomaly as for Americans to call their country the land of liberty, while they break not the *fetters of the slave*. Should the Ministers still hold their peace, the savage sons of long benighted Africa will rise up in judgment against them upon this question. You have heard of Africaner, once the terror and the scourge of the tribes of Southern

Africa, but receiving the gospel through the instrumentality of our indefatigable missionary, Mr. Moffat, he at once perceived that deeds of blood were not for christian men, and not only forsook the same but went and taught men so. This I heard from the lips of Mr. Moffat himself, when in England; and I believe many hundreds of our Ministers who profess to teach us, heard the same, for he went from place to place declaring it: and yet of the majority of them, it is to be feared, it may yet be said, their opinions are undefined and they are reluctant boldly to declare that *all fighting is a sin*. But is it less a sin for civilized nations than for savages to fight? Quite the reverse, and no language is sufficiently strong in which to denounce the sin of two such nations as England and America going to war, enjoying as they do, the light of revelation. What scenes would have to be described under such a war! What true Christian is there whose heart does not sicken at the thought of our late doings in India and China? Though for the present we appear to prosper, unless we as a nation repent, I believe God will ultimately require the blood we have shed at our hands. We are now flushed with victory and drunken with the blood of the slain, with the wages of iniquity in our hands, which we have wrested from a comparatively inoffensive and defenceless people, the Chinese. "Having driven whole masses of them into their narrow streets, we then brought cannon and mowed them down by wholesale." "When we got possession of Chinhae, we found many had destroyed themselves in various ways; fathers having murdered their own families, and then killed themselves lest they should fall into our hands," &c. &c. "Thus we conquered them." "Then we demanded from them fifteen hundred thousand pounds, and made them promise to pay twice as much more and took part of their country." And our doings in India have been of a like nature. And yet the Ministers of our Established Church have been thanking God for such conquests! But though like the Harlot we may thus wipe the mouth and say we have done no wickedness, in my opinion, we have contracted guilt of a crimson dye and sin as black as that of the midnight assassin, who in his lust of gold, slays his victim and then returns to his den and carouses over the spoil. The sanction of human custom does not lessen the crime. Where does He whom we profess to follow, give countenance to such extortion, such wholesale robbery, such deeds of murder and of blood!

I hope your Appeal to Ministers will be responded to in each nation, and that they will make their voices heard through the length and breadth of each land, denouncing war, and publishing peace; and not let the echo of that anthem "Peace on earth, &c," "go up to heaven from the lips of men of commerce" only. It is a cry in which all men may well unite,

and if responded to by all, would accomplish both the political and religious regeneration of the world.—Alas! that mankind should have suffered eighteen hundred years to have rolled away since that anthem was sung, and by their mutual jealousies and restrictive laws, to have retarded so great a blessing! I hope our statesmen are now growing wiser. The adoption of free trade principles will do much to promote it.

I long to see the day when Old England's wooden walls, shall be wafted to the ends of the earth, *not to lay waste and to destroy*, but for a nobler purpose. When the death's head and cross bones shall be superseded by the olive branch, and Britian's gallant tars, (instead of being the scourges of the human race) shall be hailed in every land as the *messengers of peace*.—I conclude with the earnest prayer that the most High may long spare your valuable life, to be devoted to the promotion of so good a cause; and with all deference,

Remain, yours

Very faithfully,

J. I. H.

Oxford, April 2d, 1846.

FRIENDLY INTERNATIONAL ADDRESSES.

Since the last number of the Advocate, we have received several communications from abroad, adverting, in terms of earnest gratulation, to the progress and influence of this interesting social movement. The following letter from our three friends in Manchester, indicates the interest elicited in England by these "Friendly International Addresses."

Manchester, 2d of 4th month, 1846.

Esteemed Friend ELIHU BURRITT,

Rejoice with us, for we have found that which was lost, or if not lost, at least hidden; we mean the energies of the friends of Peace in the United States. Our eyes have seen, our ears have heard, and our hearts have been gladdened with your noble responses.

You tell us that the "vast aggregate of moral worth is *beginning* to be called into action;" we are rejoiced that it is so: we never doubted its existence. It appeared to us to be lying dormant, and our object in the promotion of Friendly International Addresses was to "elicit a proof that it really did exist," at a time when, both for your sakes and ours, the call upon the friends of Peace in your country was so very urgent. We have indeed had our reward. You have declared to the World that overtures of peace are "more powerful than brute force," and that "without the most deplorable obstinacy and blackest guilt on the part of one or both, a war is imposible."—We cordially unite in these sentiments and look upon them as a pledge of confirmed peace and closer amity.

Thy letter of the 26th of 2d month reached us on the 15th ult. It received if possible a more cordial welcome than its predecessor. We hastened to gladden other hearts as well as our own with its cheering news.

and glowing sentiments. We multiplied it a thousand fold, and scattered it through the length and breadth of the land. The effects of it will be felt far and wide; as a proof of which, we transmit thee a copy of a letter from, we suppose, a new correspondent, but a name well known to fame on both sides of the Atlantic. Douglass Jerrold is a zealous friend of peace. And though the letter speaks of the "Learned Blacksmith" in terms which might induce thee to hesitate circulating such an epistle, yet we trust that thou wilt not permit the cause of peace to suffer loss by allowing any feeling of this nature to prevent thee making it into one of thy "Olive Leaves," or in some way "distilling it in dew-drops over the United States." If thou canst not do it thyself, others must do it for thee.

The 2d Edition of our pamphlet on Friendly International addresses will explain the progress we have been making in the movement. We are still keeping the subject before the public, and the support we continue to receive from our Press is very encouraging. The response from the New England Plymouth appeared in the City article of the London Times of the 27th ult., thus bringing the subject of Friendly International Addresses before the whole commercial world, indeed carrying it to the very ends of the earth.

We have not yet received the *original* of the New York address, but we have circulated printed copies of it, and our Merchants and Manufacturers will be prepared to give it a hearty welcome when it arrives.—(See Postscript.)

It will indeed be a blessed thing, as thou hast so aptly observed, if the small War-cloud which has been hovering over the two countries shall be the means of bringing the friends of Peace into an enthusiastic union against the common destroyer. And if in any way, the hint of Friendly International Addresses has served to promote this glorious end, we desire to be thankful to the Author of all good.

We have spread abroad thy challenge to meet Uncle John Bull in the field of friendship; we hope he will accept it. For ourselves we can only say, that feeble as we are and feel onrselfes to be, our consolation is, that to use thy own sentiments, the victor and the vanquished are alike triumphant. We should be glad to see levelled to the ground the ramparts of prejudice in both countries.

We feel with thee, the difficulty which the restriction on international postage impose on us, and we have handed thy suggestions to one of our Newspaper Editors, who will take up the matter shortly.

And now, dear friend, we must conclude; we have not said half of what is in our hearts, in truth we can not. We could talk with thee over thy hearth, or our hearth, but we cannot make time to write just now.—We feel overwhelmed with the kindness of our friends in Worcester, Boston, New York, and we suppose all over America, and we have more letters to write than we have fingers to write with. When we first proposed the Friendly International Addresses, we knew little of thee, or of the flames of love which have been kindled on thy glowing hearth, and we little dreamt that our message would so soon enter the hearts of our American brethren from the Rocky Mountains to Texas. In fact we do not

feel competent to the task we have undertaken. But in the Bonds of Universal Peace and Brotherhood,

We cordially subscribe ourselves,

Thy sincere friends,

JOSEPH CROSFIELD,

GEORGE BRADSHAW,

WM. A. CUNNINGHAM.

P. S. Since writing the above, we have received the New York Responsive Address. We hope to have it published in our papers in time for the Steamer to Boston, but of this we are not quite certain. The address has been in our town some days, but the party to whom it was forwarded has been out of town. We enclose a printed copy of a Friendly Address from Margate in the County of Kent; the original is sent by this packet to New York, and one from Rochdale, in the county of Lancaster, to the citizens of Boston, which also goes by this Packet.

THE NEW YORK RESPONSE.

"To the Friends of Peace throughout the British Realm: and especially those in Manchester, Boston, Huddersfield, Plymouth, and other places, who have issued 'Friendly Addresses' to the People of the United States,

The undersigned, merchants and other inhabitants of the city of New York, earnestly desiring the preservation of peace between the two countries, are the more encouraged to expect it, when they find the hearts of so many in the father-land beating in unison with their own. No triumphs of brute force over moral right ever did or can command our admiration as do these peaceful overtures, coming from a nation so powerful as England, and so well prepared for a conflict of arms; and none we are sure were ever so approved by the Prince of Peace. The effect of these "Friendly Addresses" upon the public mind in this country will be eminently favorable; and will do much to promote that hearty good will which ought ever to prevail between nations bound together by so many sacred ties. Go on then, respected friends, in your labor of love and mercy. Tell your people that our noisiest men are not the best exponents of the national sentiment towards Great Britain, or in regard to war. Tell them that in the nation at large there is a vast aggregate of moral worth, which, when called into action, as it is beginning to be, by the threatened calamities of a causeless and unnecessary war, will assuredly repress ambition, or turn it into a more peaceful channel. Tell them that this effect is already visible to a most gratifying extent, not only in our maritime cities, but throughout the land; and that it has been aided by the relaxation of the restrictive features of your commercial policy.

A war of concession, compromise, mutual forbearance and good fellowship, resulting, as it necessarily must, in increasing trade, intellectual advancement, and progress in every thing truly great and good, is the only war which we wish to see waged between the two nations.

As to Oregon,—although from comparative proximity, we naturally desire our proper share of that extensive territory, yet we will gladly concur [and we believe such is the general voice of the nation] in any fair measures of compromise or reference, which the two governments may see fit to adopt, for the peaceful adjustment of the question. It is clearly one which ought not, under any circumstances, to breed a war between the two countries; and we hold that without the most deplorable obstinacy and the blackest guilt, on the part of one or both of the claimants, such an issue is impossible. As a matter of profit and loss, it would be infinitely better that “the whole of Oregon” should sink to the bottom of the ocean, than that two such nations as Great Britain and the United States should go to war about it, to the disgrace of civilization, christianity, and rational freedom.

With a firm belief in the pacific disposition of both Governments, and that they will yet be enabled to settle the controversy in a manner at once just and honorable to all concerned, we look forward with hope to the future, and in the meantime beg leave to subscribe ourselves your friends and well-wishers.”

[Signed by 400 most respectable and influential citizens.]

THE RESPONSE OF NEW ENGLAND'S BOSTON
TO OLD ENGLAND'S BOSTON.

BOSTON, April 9, 1846.

We are directed by the City Council of Boston, in Massachusetts, to acknowledge, on behalf of its citizens, the receipt of the letter addressed to them by the citizens of Boston, in Lincolnshire, dated Jan. 27, 1846. To the friendly sentiments which it expresses, we return a cordial response. Feeling as we do a strong interest in a land whose language we speak, whose books we read, and whose laws and institutions have furnished the models upon which our own were shaped, we acknowledge with peculiar force the ties of sympathy which bind us to your city of Boston. We have borrowed from you a name which is inexpressibly dear to our hearts; and when we hear it in a foreign land, it invests the spot, which bears it, with something of the sacred character of home.

We subscribe to the sentiments expressed in your letter upon the subject of war. We believe it to be an evil, the extent and magnitude of which can hardly be overstated. It accumulates upon humanity all possible forms of suffering and privation. It surrenders large masses of men to the dominion of those passions from which education and christianity are ever struggling to set them free. It exposes the weak and unprotected to brutal violence and cruel wrong. That it is injurious to the material prosperity of States, that it puts back the hands upon the dial-plate of Time, that it undoes in weeks and days the work of years and generations, is a great evil of war, but not the greatest. A worse feature in it is, that it wounds the tenderest affections of the human heart, that it strips families of their stays and protectors, that it reverses the order of Nature, forcing fathers to bury their sons, and the aged to mourn over the untimely graves of the young. And worse even than these are the demor-

alizing consequences of war. It legalizes piracy, under the form of privateering. It leads to systematic deceptions and deliberate evasions of law highly injurious to the moral sense of all who engage in them. It fills the minds of the young with false notions of honor and glory. We look upon war as peculiarly opposed to the spirit of Christianity. We believe that it must long ago have ceased among Christian nations, were it not that men so constantly dishonor in their lives, those truths to which they assent with their lips.

We believe, too, that as a general rule, war is one of the greatest of evils. We subscribe the well known sentiment of one of your own poets—

“ War is a game, which, were their subjects wise,
Kings would not play at.”

As a means for the adjustment of controversies, we regard it as wholly unreasonable, since it submits to the arbitration of force that which is purely a question of right, and makes the stronger arm triumph over the juster claim. Of all the many wars which darken the pages of history, how few there are which might not have been averted by mutual forbearance, patience and self-sacrifice; by those virtues which Christianity enjoins, and even self-interest exacts from individuals in the ordinary relations of life.

Cherishing, as we do, these views, we need not say that our influence will be exerted in favor of a peaceful adjustment of our present controversy with Great Britain. It is alike our interest and our duty to do this. Indeed, we apprehend none other than a peaceful termination of our present causes of difference. We feel confident that there is too much of good sense and correct feeling in both countries to allow of any other result. Should the future prove us to be mistaken in this anticipation, it can only be on account of the wickedness of the few and the apathy of the many.

We have the honor to be,

With sincere respect,

Your friends and obedient servants,

JOSIAH QUINCY, JR.

Mayor of the City of Boston in New England.

GEORGE S. HILLARD,

President of the Common Council.

The Caledonia brought over two more Addresses—one from Rochdale, the other from Margate, England.

The Ministers, Magistrates, Manufacturers, Merchants, and other Inhabitants of Rochdale, Lancashire, to the Citizens of Boston, and through them, to the Citizens of the United States of North America.

FRIENDS AND FELLOW-CITIZENS,

With deep solicitude and unfeigned regret, have we contemplated the hostile sentiments expressed by some, on either side of the Atlantic, in reference to the Oregon question, and the possible rupture of those amicable relations which have so long and advantageously existed between Eng-

land and America. Fain would we take a part, with all the lovers of peace and good order, in endeavoring to allay the feelings of jealous discord, and to avert the disastrous issue to which they tend.

Regarding war, in any instance, as a calamity deeply to be deplored, we especially deprecate it in the present case, as tending to stay the progress of civilization and liberty throughout the world, and to darken the prospects and blight the interests of universal man.

But there are other considerations, more nearly affecting us in common, and which tend to strengthen the desires for continued and permanent peace. Our mercantile interests are largely involved, and by their wanton sacrifice, at the shrine of a sanguinary and brutal violence, not only will industry be restricted, and the spirit of enterprise checked, but the comforts of our several houses be embittered and abridged. Besides, are we not one in national descent? Are we not united by the ties of a common brotherhood? Do we not sympathize in the same great objects of scientific, literary and philanthropic pursuits? Do we not offer our devotions to the Father of spirits in one and the same language? Do we not alike recognize our obligations to imitate Him whose course through this world was signalized by the triumphs of mercy, and who came, 'not to destroy men's lives, but to save them?'

Shall then all these ties of interest and pleasurable union be ruthlessly broken? shall our pecuniary resources be wasted,—shall the ties of domestic life be violated,—shall our common humanity be outraged,—shall the brave and loving hearts of our countrymen and friends pour forth their vital tides,—and, above all, shall the laws of our beneficent Creator be dishonored, for the sake of any amount of territory? Surely that were to purchase it at too high a price. Let us rather cherish the spirit of mutual forbearance and concession; and unite in earnest and ceaseless endeavors to frustrate the designs of ambitious and reckless minds, and to promote the continuance of international harmony and good-will.

May the 'Giver of concord' dispose the hearts of all governments and nations to gentleness and goodness, and render our respective countries, the home of permanent prosperity and peace.

Signed by 231 Inhabitants of Rochdale.

Address from the Undersigned Inhabitants of the Town of Margate, in the County of Kent, Old England, to the Citizens of New York, and the Inhabitants of the United States of America:

FRIENDS,

It is our earnest desire that nothing may be allowed to interrupt those amicable relations, which under the divine blessing, have for so many years subsisted between your country and our own. There being at the present moment, the rumor of a possible breach of these friendly relations, we beg of you to assist us in endeavoring to dispel even a surmise so baneful in its present consequences, and calculated to lead to still more disastrous results.

You and we have a common ancestry; our ties are such, that should war arise, men must on either side be hired to slay their own relatives.

We desire to acknowledge our dependence for all we enjoy on the bounty of a kind Providence, who has beneficently designed that the varying products of the earth should be freely borne from the shores of one nation to those of another. We therefore congratulate you, and ourselves, on the early prospect of a still closer bond of commercial union between these two great nations.

We beg of you, to unite with us in recording a solemn testimony, that our differences ought to be settled by reason, not by arms; that arbitration, not coercion, should be the final resort; that the pen, not the sword, should be the arbiter between us.

May the great family of man become closely united in christian fellowship—then will commerce hold on its uninterrupted course, and war with all its horrors be banished from the earth.

Desiring your health and prosperity, we are your Friends.

MARCH, 1846.

PEACE MOVEMENTS ABROAD.

The readers of the Advocate will learn from the correspondence published in the department of Universal Brotherhood, some particulars with regard to the progress of the cause of Peace in England. By the recent arrival of a steamer, cheering intelligence has been received with regard to the prevalence of peace principles in that country. One marked demonstration of a great change in public sentiment may be found in the horror which has been so extensively expressed at the national thanksgiving perpetrated by the English church for the "glorious" victories of British arms in India. The denunciations of this species of blasphemy by some of the English papers are unsparingly severe. The British Government has been forced by the pressure of public opinion to suspend its attempt to enrol the Militia by ballot. The Cambria brought over several "Friendly Addresses" from various towns in England, to the people of this country; from Southampton to Cincinnati; Bury, Lancashire, to Pittsburgh; Young Men of Bristol to the Young Men of New York; Anti-War Association of Bristol to the citizens of Washington; Birmingham to the People of the United States; the Sunday School Teachers of Manchester District, to American S. S. Teachers; the Fraternal Democrats, embracing natives of all the Continental Provinces, to the Working Classes of Great Britain and the United States. Several other Addresses were announced as being prepared to forward to this country.

PEACE MOVEMENTS AT HOME.

PEACE CONVENTION IN FITCHBURG. The Worcester County Peace Society held its first Quarterly meeting at Fitchburg on Friday, April 17th, at 10 o'clock A. M. The officers present were Amasa Walker, Esq. President; Elihu Burritt, Corresponding Secretary; and Julius L. Clarke, Recording Secretary. Owing to some defect in the notice the meeting was thinly attended, but was one of deep interest. Animated and feeling addresses were made by Messrs. Amasa Walker, of North Brookfield; E. Burritt of Worcester; J. P. Blanchard, of Boston; Rev. Elnathan Davis, Agent of the Society; Rev. Messrs. Bristol and Remington, of Fitchburg; Rev. Mr. Stone, of Gardner; Rev. Mr. Tupper, of Lunenburg.—The evening session was especially interesting, and was occupied in discussing the following Resolution, presented by Mr. Blanchard, of Boston.

Resolved,—That war is sin, and all who voluntarily and understandingly promote war, are guilty of sin.

Considerable interest was elicited in the cause of peace by this Convention, and many of the citizens of Fitchburg manifested much sympathy with its principles.

AMASA WALKER, ESQ, addressed the people of Gardner three times on Sunday, April 19th, in Rev. Mr. Stone's church. Those who heard him, we doubt not, were convinced that the sublimest doctrines of the Gospel are those which teach us love to God and man; principles that lie at the foundation of the peace cause, and for whose utterance and exercise the sabbath was made.

"THE BONDS OF BROTHERHOOD." We anticipate much from putting all the railroads and steamboat lines under these "Bonds to keep the peace." Being filled with a spicy variety of facts, arguments, and illustrations relating to Peace and War, they are more happily adapted to the gratuitous distribution than mere Tracts. We have made arrangements for their distribution at Syracuse, and Cleveland, two important centres and points of travel. We have forwarded to each of those places 1000 copies of each of the two first numbers, at our own expense. An earnest friend of peace has been raised up in Cleveland—the Rev. J. W. Walker—who in a letter recently received, says he has commenced lecturing on the subject in the open air. We have in addition to the "Bonds," forwarded to him a barrel of old Peace publications for gratuitous distribution on board of the steamboats that touch at that place. Rev. S. J. May, a long and well tried veteran of the peace band, has in the most cordial manner, promised to supervise the distribution of the Bonds in the cars and canal-boats that pass through Syracuse; so that a gulf stream of locomotive mind will receive and carry to different parts of the Union, a slight infusion of peace principles. We distribute in the cars that pass through Worcester, about 1000 of these missiles a week. At Fitchburg, also, they are to be put into the hands of all the passengers on the railroad between that place and Boston. We hope, during the month of May, to extend this system to railroads farther south.

REV. E. DAVIS, Agent of the American and Worcester County Peace Societies, writes: During the month of April I visited Royalston, South Royalston, Winchendon and Ashburnham, and lectured 9 or 10 times to audiences that seemed deeply interested in the question of peace. Let the question be fully presented to the people of N. England, and they will take a strong position against war under any and all circumstances.

At the meeting of the Worcester Central Association of ministers held at Berlin on the first Tuesday in the present month, I presented the subject briefly to that influential body, whereupon the following action was taken.

"The Committee on the subject of peace, submitted the following Resolution, which was adopted—

Resolved—That as men and as Ministers of the Gospel, we heartily approve of the great object and aim of the Am. Peace Society, viz. the abolition of war throughout the World:—that we commend that Society, and its auxiliaries, to the favorable regard and efficient aid of the Churches and Societies within our bounds; that we rejoice at the growing sentiment against the crime and scourge of war, and especially at the moral stand taken at the present crisis, in this country and in Europe, to preserve the threatened harmony of kindred nations, and that we hail this emphasis of christian sentiment, and the listening to it of so many, as new and peaceful proof that right sentiments rightly expressed, and earnestly urged in such an age as the present, may in the good Providence of God be expected to meet with speedy encouragement and ultimate success."

S. G. BUCKINGHAM,

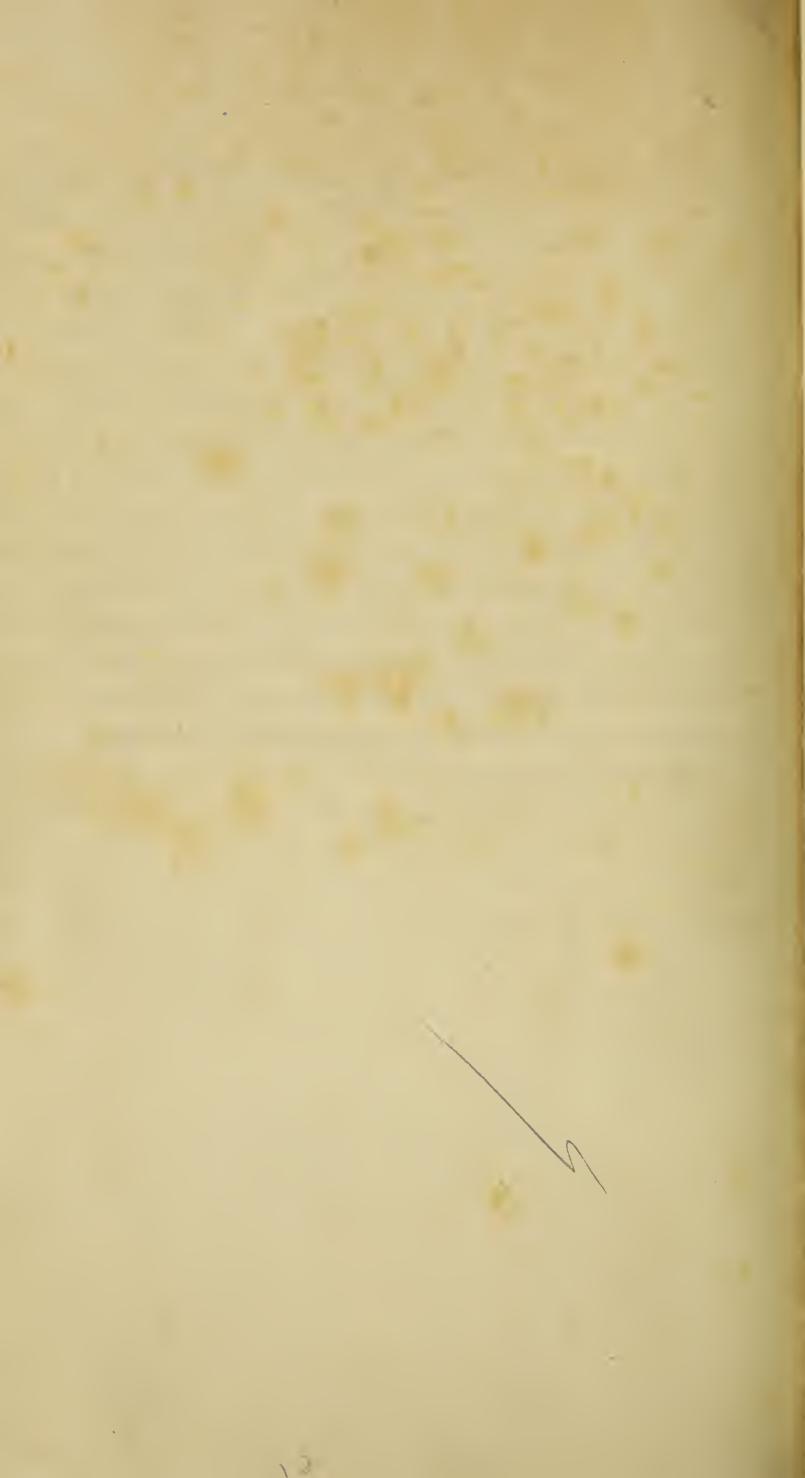
Sec. pro tem. of the Worcester Central Association.

AMERICAN PEACE SOCIETY.

The Depository of the American Peace Society is at No. 21, Court Square, Boston. The Advocate of Peace, and a variety of other peace publications, may always be obtained there.

J. P. BLANCHARD,

Treasurer and Stationary Agent.



WELLS BINDERY INC.
WALTHAM, MASS.
JUNE 1958

